



870

THE
Lady's New-year's Gift:
OR,
ADVICE
TO A
DAUGHTER

Under these following Heads, *viz.*

RELIGION,
HUSBAND,
HOUSE,
FAMILY and
CHILDREN,
BEHAVIOUR and
CONVERSATION,

FRIENDSHIPS,
CENSURE,
VANITY and
AFFECTION,
PRIDE,
DIVERSIONS.

By the Right Honourable
GEORGE Lord SAVILLE,
Late Marquis and Earl of HALIFAX.

The Tenth Edition, exactly Corrected.

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THE
LADY's New-Year's-Gift:
OR,
ADVICE
TO A
DAUGHTER.

Dear DAUGHTER,

FIND, that even our most pleasing Thoughts will be unquiet; they will be in motion; and the Mind can have no rest whilst it is possess'd by a darling Passion. You are

4 Advice to a Daughter

are at present the chief Object of my Care, as well as of my Kindness, which sometimes throweth me into *Visions* of your being happy in the World, that are better suited to my partial *Wishes*, than to my reasonable *Hopes* for you. At other times, when my *Fears* prevail, I shrink as if I was struck, at the Prospect of *Danger*, to which a young Woman must be exposed. By how much the more *Lively*, so much the more *Liable* you are to be hurt; as the finest Plants are soonest nipped by the *Frost*. Whilst you are playing full of *Innocence*, the spiteful World will bite, except you are guarded by your *Caution*. Want of *Care* therefore, my dear Child, is never to be excused; since, as to this World, it hath the same Effect as want of *Vertue*. Such an early sprouting Wit requireth so much the more to be sheltered by some *Rules*, like something strew'd on tender Flowers to preserve them from being blasted. You must

Advice to a Daughter. 5

must take it well to be prun'd by so
kind a Hand as that of a *Father*.
There may be some Bitterness in
meer Obedience: The natural Love
of *Liberty* may help to make the
Commands of a Parent harder
to go down: Some inward Re-
fistance there will be, where *Power*
and not Choice maketh us move.
But when a *Father* layeth aside his
Authority, and perswadeth only by
his Kindnes, you will never answer
it to Good Nature; if it hath not
weight with you.

A great Part of what is said in
the following *Discourse* may be above
the present growth of your Under-
standing; but that becoming every
Day Taller, will in a little time
reach up to it, so as to make it ea-
sie to you. I am willing to begin
with you before your Mind is quite
form'd, that being the Time in
which it is most capable of recei-
ving a *Colour* that will last when it
is mix'd with it. Few things are
well

6 Advice to a Daughter.

well learnt, but by early Precept: Those well infus'd, make them *Naturals*: and we are never sure of retaining what is valuable, till by a continued *Habit* we have made it a Piece of us.

Whether my Skill can draw the Picture of a fine Woman, may be a Question: But it can be none, That I have drawn that of a kind *Father*: If you will take an exact Copy, I will so far presume upon my Workmanship, as to undertake you shall not make an ill *Figure*. Give me so much Credit as to try, and I am sure that neither your Wishes nor mine shall be disappointed by it.

RELIGION.

THE first thing to be considered, is *Religion*. It must be the chief Object of your Thoughts, since it would be a vain thing to direct

RELIGION. 7

rect your *Behaviour* in the World, and forget that which you are to have towards him who made it. In a strict Sense, it is the only thing necessary: You must take it into your *Mind*, and from thence throw it into your *Heart*, where you are to embrace it so close as never to lose the *Possession* of it. But then it is necessary to distinguish between the *Reality* and the *Pretence*.

Religion doth not consist in believing the Legend of the *Nursery*, where Children with their *Milk* are fed with the Tales of Witches, Hobgoblins, Prophecies, and Miracles. We suck in so greedily these early *Mistakes*, that our riper *Understanding* hath much ado to cleanse our *Minds* from this kind of *Trash*: The Stories are so entertaining, that we do not only believe them, but relate them; which makes the Discovery of the *Truth* somewhat grievous, when it makes us lose such a Field of Impertinence, where we might

8 Advice to a Daughter.

have diverted our selves, besides the throwing some Shame upon us for having ever received them. This is making the *World* a *Fest*, and imputing to *God* Almighty, That the Province he assigneth to the Devil, is to play at Blind-mans buff, and shew Tricks with Mankind ; and is so far from being *Religion*, that it is not *Sense*, and hath right only to be called that kind of Devotion, of which *Ignorance* is the undoubted *Mother*, without competition or dispute. These Mistakes are therefore to be left off with your Hanging-sleeves, and you ought to be as much out of countenance to be found with them about you, as to be seen playing with Babies, at an *Age* when other things are expected from you.

The next thing to be observ'd to you, is, That *Religion* doth as little consist in loud Answers and devout Convulsions at Church, or Praying in an extraordinary manner. Some Ladies are so extream stirring at

Church,

RELIGION. 9

Church, that one would swear the Worm in their Conscience made them so unquiet. Others will have such a divided Face between a *Devout Goggle* and an *Inviting Glance*, that the unnatural Mixture maketh even the best Looks to be at that time ridiculous. - These affected Appearances are ever suspected, like very strong Perfumes, which are generally thought no very good Symptoms in those that make use of them. Let your Earnestness therefore be reserved for your *Closet*, where you may have God Almighty to your self; In *Publck* be still and calm, neither undecently *Careless* nor *Affected* in the other Extream.

It is not true Devotion, to put on an angry *Zeal* against those who may be of a differing Persuasion. Partiality to our selves makes us often mistake it for a *Duty*, to fall hard upon others in that Case; and being push'd on by Self-conceit, we strike without mercy, believing that

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TO Advice to a Daughter.

the Wounds we give are Meritorious, and that we are fighting God Almighty's Quarels; when the Truth is, we are only setting out our selves. Our Devotion too often breaketh out into that Shape which most agreeth with our particular Temper. The Cholerick grow into a hardened Severity against all who dissent from them; snatch at all the Texts of Scripture that suit with their Complexion; and because God's Wrath was some time kindled, they conclude, That Anger is a Divine Virtue; and are so far from imagining their ill-natured Zeal requireth an Apology, that they value themselves upon it, and triumph in it. Others, whose Nature is more Credulous than Ordinary, admit no Bounds or Measure to it; they grow as proud of extending their Faith, as Princes are of enlarging their Dominions; not considering, that our Faith, like our Stomach, is capable of being overcharg'd; and that

RELIGION. 11

that as the last is destroyed by taking in more than it can digest, so our *Reason* may be extinguished by oppressing it with the Weight of too many strange things ; especially if we are forbidden to chew what we are commanded to swallow. The *Melancholy* and the *Sullen*, are apt to place a great Part of their *Religion* in Dejected or Ill-humour'd Looks, putting on an unsociable Face, and declaiming against the Innocent Entertainment of *Life*, with as much Sharpness as they could bestow upon the greatest *Crimes*. This generally is only a *Vizard*, there is seldom any thing real in it. No other thing is the better for being *Sour* ; and it would be hard that *Religion* should be so, which is the best of things. In the mean time it may be said with truth, that this *furly* kind of *Devotion* hath perhaps done little less hurt in the World, by frightening, than the most scandalous *Examples* have done by infecting it.

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12 *Advice to a Daughter.*

Having told you, in these few Instances, to which many more might be added, what is not true Religion ; it is time to describe to you what is so. The ordinary Definitions of it are no more like it, than the common Sign-posts are like the Princes they would represent. The unskillful Daubers in all Ages have generally laid on such ill Colours, and drawn such harsh Lines, that the Beauty of it is not easily to be discerned : They have put in all the forbidding Features that can be thought of ; and in the first place, have made it an irreconcilable Enemy to Nature, when, in reality, they are not only Friends but Twins, born together at the same time ; and it is doing violence to them both, to go about to have them separated. Nothing is so kind and so inviting as true and unsophisticated Religion : Instead of imposing unnecessary Burdens upon our Nature, it easeth us of the greater weight of our Passions

or

RELIGION. 13

or *Mistakes*: Instead of subduing us with *Rigour*, it redeemeth us from the *Slavery* we are in to our selves, who are the most Severe Masters, whilst we are under the *Usurpation* of our *Appetites* let loose and not restrained.

Religion is a chearful thing, so far from being always at Cuffs with *Good Humour*, that it is inseparably united to it. Nothing unpleasant belongs to it, though the *Spiritual Cooks* have done their unskilful part to give an ill *Relish* to it. A wise *Epicure* would be *Religious* for the sake of *Pleasure*; Good Sense is the Foundation of both; and he is a *Bungler* who aimeth at true *Luxury*, but where they are join'd.

Religion is exalted *Reason*, refined and sifted from the grosser Parts of it. It dwelleth in the upper Region of the *Mind*, where there are fewer *Clouds* or *Mists* to darken or offend it: It is both the Foundation and the Crown of all Virtues: It is

Mora-

14 Advice to a Daughter.

Morality improved and raised to its Height, by being carried nearer Heaven, the only place where Perfection resideth. It cleanseth the Understanding, and brusheth off the Earth that hangeth about our Souls. It doth not want the Hopes and the Terrors which are made use of to support it ; neither ought it to descend to the borrowing any Argument out of it self, since there we may find every thing that should invite us. If we were to be hired to Religion, it is able to out-bid the corrupted World, with all it can offer to us, being so much the Richer of the two, in every thing where Reason is admitted to be a Judge of the Value.

Since this is so, it is worth your Pains to make Religion your Choice, and not to make use of it only as a Refuge. There are Ladies, who finding by the too visible decay of their good Looks, that they can shine no more by that Light, put on the Varnish of an Affected Devotion, to keep

keep up some kind of Figure in the World. They take Sanctuary in the *Church*, when they are pursued by growing *Contempt*, which will not be stopt, but followeth them to the *Altar*. Such late Penitence is only a Disguise for the tormenting Grief of being no more Handsome. That is the killing Thought which draweth the Sighs and Tears, that appeareth outwardly to be applied to a better End.

There are many who have an *Aguish Devotion*, Hot and Cold Fits, long Intermissions, and violent Raptures. This Unevenness is by all means to be avoided. Let your Method be a steady Course of good *Life*, that may run like a smooth Stream, and be a perpetual Spring to furnish the continued *Exercise* of *Virtue*. Your *Devotion* may be earnest, but it must be unconstrain'd; and, like other Duties, you must make it your *Pleasure* too, or else it will have very little Efficacy. By this

166 Advice to a Daughter.

this Rule you may best judge of your own Heart. Whilst those Duties are Joys, it is an Evidence of their being sincere; but when they are a Penance, it is a sign that your Nature maketh some resistance; and whilst that lasteth, you can never be entirely secure of your self.

If you are often unquiet, and too nearly touch'd by the cross Accidents of Life, your Devotion is not of the right Standard; there is too much *Allay* in it. That which is right and unmixt, taketh away the Sting of every thing that would trouble you: It is like a healing Balm, that extinguishes the Sharpness of the Blood; so this softeneth and dissolveth the Anguish of the Mind. A Devout Mind hath the Priviledge of being free from Passions, as some Climates are from all venomous kind of Creatures. It will raise you above the little vexations to which others; for want of it, will be exposed, and bring you to a Tem-

Temper, not of stupid Indifference, but
of such a wise *Resignation*, that you
may live in the *World*, so as it may
hang about you like a loose Gar-
ment, and not tied too close to you.

Take heed of running into that
common *Error*, of applying God's
Judgments upon particular Occasions.
Our Weights and Measures
are not competent to make the Di-
tribution either of his *Mercy* or his
Justice: He hath thrown a Veil o-
ver these things, which makes it not
only an *Impertinence*, but a kind of
Sacrilege, for us to give Sentence in
them without his *Commission*.

As to your particular *Faith*, keep
to the *Religion* that is grown up
with you, both as it is the best in it
self, and that the reason of staying
in it upon that Ground is somewhat
stronger for your Sex, than it will
perhaps be allow'd to be for ours,
in respect that the voluminous En-
quiries into the *Truth*, by Reading,
are less expected from you. The
Best

18 Advice to a Daughter.

Best of Books will be Direction enough to you not to change; and whilst you are fix'd and sufficiently confirm'd in your own Minds you will do best to keep vain Doubts and Scruples at such a Distance, that they may give you no Disquiet.

Let me recommend to you a Method of being rightly inform'd, which can never fail: It is in short this: Get Understanding, and practise Virtue. And if you are so Blessed as to have those for your Share, it is not surer that there is a God, than it is, that by Him all Necessary Truths will be reveal'd to you.

HUSBAND.

THAT which challengeth the next place in your Thoughts, is, how to live with a Husband. And though that is so large a Word, that few Rules can be fix'd to it which

re unchangeable, the *Methods* being
as various as the several *Tempers* of
Men to which they must be suited ;
yet I cannot omit some *General Ob-*
servations, which, with the Help
of your own, may the better di-
rect you in the Part of your Life
upon which your *Happiness* most de-
pendeth.

It is one of the *Disadvantages*
belonging to your *Sex*, that young
Women are seldom permitted to
make their own *Choice*; their Friends
Care and *Experience* are thought sa-
fer Guides to them, than their own
Fancies: and their *Modesty* often for-
bideth them to refuse when their
Parents recommend, though their
inward Consent may not entirely go
along with it. In this Case there re-
maineth nothing for them to do, but
to endeavour to make that easier
which falleth to their *Los*, and by a
wise Use of every thing they may
dislike in a *Husband*, turn that by
Degrees to be very supportable,
which,

20 *Advice to a Daughter.*

which, if neglected, might in time
beget an *Aversion*.

You must first lay it down for
a Foundation in general, That there
is *Inequality* in the Sexes, and that
for the better *Qconomy* of the
World, the *Men*, who were to be
the Law-givers, had the larger share
of *Reason* bestowed upon them, by
which means your Sex is the better
prepared for the *Compliance* that is
necessary for the better Performance
of those *Duties* which seem to be
most properly assign'd to it. This
looks a little uncourtly at the first
Appearance; but upon Examination
it will be found, that *Nature* is
so far from being unjust to you, that
she is partial on our Side. She hath
made you such large *Amends* by other
Advantages, for the seeming *Inju-*
stice of the first *Distribution*, that
the Right of *Complaining* is come
over to our Sex. You have it in
your power not only to free your
Selves, but to subdue your Masters,
and

HUSBAND. 21

and without Violence throw both their *Natural* and *Legal Authority* at your Feet. We are made of differing *Tempers*, that our *Defects* may the better be mutually supplied: Your Sex wanteth our *Reason* for your *Conduct*, and our *Strength* for your *Protection*: Ours wanteth your *Gentleness* to soften and to entertain us. The first Part of our Life is a good deal subjected to you in the *Nursery*, where you reign without Competition, and by that means have the advantage of giving the first *Impressions*. Afterwards you have stronger Influences, which, well managed, have more force on your behalf, than all our *Privileges* and *Jurisdiction* can pretend to have against you. You have more Strength in your *Looks*, than we have in our *Laws*; and more Power by your *Tears*, than we have by our *Arguments*.

It is true, that the *Laws of Marriage* run in a harsher Stile towards your

22 Advice to a Daughter.

your Sex. *Obey* is an ungenteel word, and less easie to be digested, by making such unkind Dittinction in the Words of the Contract, and so very unsuitable to the Excess of Good Manners, which generally goes before it. Besides, the Universality of the Rule seemeth to be a *Grievance*, and it appeareth reasonable, that there might be an *Exemption* for extraordinary Women, from ordinary Rules, to take away the just Exception that lieth against the false Measure of general *Equality*.

It may be alledged by the *Counsel* retain'd by your Sex, that as there is in all other Laws, an *Appeal* from the *Letter* to the *Equity*, in Cases that require it; it is as reasonable, that some *Court* of a larger Jurisdiction might be erected, where some *Wives* might resort and plead *specialty*. And in such Instances, where Nature is so kind, as to raise them above the *Level* of their own Sex, they might have *Relief*, and obtain

Mitigation in their own Particular, of a Sentence which was given generally against Woman-kind. The Causes of Separation are now so very coarse, that few are confident enough to buy their Liberty at the Price of having their Modesty so exposed. And for *Disparity of Minds*, which above all other things requireth a Remedy, the *Laws* have made no Provision; so little refined are numbers of Men, by whom they are compil'd. This, and a great deal more might be said to give a Colour to the Complaint.

But the Answer to it, in short, is, that the *Institution of Marriage* is too sacred to admit a *Liberty* of objecting to it; That the Supposition of yours being the weaker Sex, having without all doubt a good Foundation, maketh it reasonable to subject it to the *Masculine Dominion*; That no Rule can be so perfect, as not to admit some *Exceptions*: But the Law presumeth there would be so few found

24 Advice to a Daughter.

found in this Case, who would have a sufficient Right to such a Privilege, that it is safer some *Injustice* should be *conniv'd* at in a very few Instances; than to break into an Establishment, upon which the Order of Human Society doth so much depend.

You are therefore to make your best of what is settled by Law and *Custom*, and not vainly imagine, that it will be *changed* for your sake. But that you may not be discouraged, as if you lay under the Weight of an *incurable Grievance*, you are to know, that by a *wise* and *dexterous* Conduct, it will be in your Power to relieve your self from any thing that looketh like a Disadvantage to it. For your better Direction, I will give a hint of the most ordinary Causes of *Dissatisfaction* between Man and Wife, that you may be able by such a *Warning*, to live so upon your *Guard*, that when you shall be married, you may know how to *cure* your

your Husband's *Mistakes*, and to prevent your own.

First then you are to consider, you live in a Time which hath rendered some kind of Fraulties so habitual, that they lay claim to large *Grains of Allowance*. The World in this is somewhat unequal, and our Sex seemeth to play the Tyrant in distinguishing partially for our selves, by making that in the utmost degree *Criminal* in the *Woman*, which in a *Man* passeth under a much gentler *Censure*. The Root and the Excuse of this Injustice, is the Preservation of Families from any *Mixture* which may bring a Blemish to them : And whilst the *Point of Honour* continues to be so placed, it seems unavoidable to give your Sex the greater share of the Penalty. But if in this it lieth under any *Disadvantage*, you are more than recompens'd, by having the *Honour of Families* in your keeping. The Consideration so great a Trust must give you, maketh full

B Amends ;

26 Advice to a Daughter.

Amends ; and this Power the World hath lodged in you, can hardly fail to restrain the Severity of an ill Husband, and to improve the Kindness and Esteem of a good one. This being so, remember, That next to the Danger of committing the Fault your self, the greatest is that of seeing it in your Husband. Do not seem to look or hear that way : If he is a Man of Sense, he will reclaim himself ; the Folly of it, is of it self sufficient to cure him : If he is not so, he will be provoked, but not reformed. To expostulate in these Cases, looketh like declaring War, and preparing Reprisals ; which to a thinking Husband would be a dangerous Reflection. Besides, it is so coarse a Reason which will be assigned for a Lady's too great Warmth upon such an Occasion, that Modesty no less than Prudence ought to restrain her : Since such an undecent Complaint makes a Wife much more ridiculous, than the Injury that provoketh

voked her to it. But it is yet worse, and more unskillful, to *blaze it in the World*, expecting it should rise up in Arms to take her part: Whereas she will find, it can have no other Effect, than that she will be served up in all Companies, as the *reigning Follie* at that time; and will continue to be the common Entertainment, till she is rescued by some *newer Folly* that cometh upon the Stage, and driveth her away from it. The Impertinence of such Methods is so plain, that it doth not deserve the Pains of being laid open. Be assured, that in these Causes your *Discretion* and *Silence* will be the most prevailing *Reproof*. An *Affected Ignorance*, which is seldom a *Vertue*, is a great one here: And when your *Husband* seeth how unwilling you are to be uneasy, there is no stronger Argument to persuade him not to be unjust to you. Besides, it will naturally make him more yielding in other things: And

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28 Advice to a Daughter.

whether it be to cover or redeem his *Offence*, you may have the good Effects of it whilst it lasteth, and all that while have the most reasonable Ground that can be, of presuming such a behaviour will at last entirely convert him. There is nothing so glorious to a *Wife*, as a Victory so gain'd: A Man so reclaimed, is for ever after subjected to her *Virtue*; and her bearing for a time, is more than rewarded by a Triumph that will continue as long as her Life.

The next thing I will suppose, is, That your *Husband* may love *Wine* more than is convenient. It will be granted, That though there are Vices of a deeper Dye, there are none that have a greater *Deformity* than this, when it is not restrained: But with all this, the same Custom which is the more to be lamented for its being so general, should make it less uneasy to every one in particular who is to suffer by the Effects of it;

So

So that in the first Place, it will be no new thing if you should have a Drunkard for your Husband; and there is by too frequent Example evidence enough that such a thing may happen, and yet a *Wife* may live too without being miserable. *Self-Love* dictateth aggravating Words to every thing we feel; *Ruin* and *Misery* are the terms we apply to whatsoever we do not like, forgetting the Mixture allotted to us by the Condition of human Life, by which it is not intended, we should be quite exempt from Trouble. It is fair, if we can escape such a Degree of it as would oppress us, and enjoy so much of the pleasant Part as may lessen the ill Taste of such Things as are unwelcome to us. Every thing hath two Sides, and for our own Ease we ought to direct our Thoughts to that which may be least liable to Exception. To fall upon the worst Side of a Drunkard, giveth so unpleasant a Prospect, that

30 Advice to a Daughter.

it is not possible to dwell upon it. Let us pass then to the more favourable Part, as far as a Wife is concern'd in it.

I am tempted to say (if the Irregularities of the Expression could in strictness be justified) That a Wife is to thank God her Husband has *Faults*. Mark the seeming Paradox, my Dear, for your own Instruction, it being intended no further. A Husband without *Faults* is a dangerous Observer; he hath an Eye so piercing, and seeth every thing so plain, that it is exposed to his full Censure. And though I will not doubt but that your *Virtue* will disappoint the sharpest Enquiries; Yet few Women can bear the having all they say or do, represented in the clear Glaſs of an Understanding without *Faults*. Nothing softneth the Arrogance of our *Nature*, like a Mixture of some *Fraughts*. It is by them we are best told, that we must not strike too hard upon others, because

HUSBAND. 31

cause we ourselves do so often deserve blows : They pull our rage by the Sleeve, and whisper Gentleness to us in our Censure, even when they are rightly applied. The *Faults* and *Passions* of *Husbands* bring them down to you, and make them content to live upon less unequal Terms, then faultless men would be willing to stoop to ; so haughty is Mankind till humbled by common Weakness and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the *Precepts* of the *Philosophers* and *Divines*. So that where the Errors of our Nature make amends for the *Disadvantages* of yours, it is more your part to make use of the Benefits, than to quarrel at the Fault.

Thus in case a *Drunken Husband* should fall to your Share, if you will be wise and patient, his *Wife* shall be of your Side ; it will throw a *Veil* over your Mistakes, and will set out

32 Advice to a Daughter.

and improve every thing you do, that he is pleased with. Others will like him less, and by that means he may perhaps like you the more. When after having dined too well, he is received at home without a *Storm*, or so much as a *reproachful Look*, the *Wine* will naturally work out all in Kindness, which a *Wife* must encourage, let it be wrapped up in never so much Impertinence. On the other Side, it would boil up into *Rage*, if the mistaken *Wife* should treat him roughly, like a certain thing called a *kind Shrew*, than which the World, with all its Plenty, cannot shew a more senseless, ill-bred, forbidding Creature. Consider, that where the Man will give such frequent Interrmissions of the Use of his Reason, the *Wife* insensibly getteth a Right of Governing in the Vacancy, and that raiseth her *Character* and *Credit* in the Family, to a higher Pitch, than perhaps could be done under a sober *Husband*,

Husband, who never putteth himself into an Incapacity of holding the Reins. If these are not intire Consolations, at least they are Remedies to some Degree. They cannot make Drunkenness a Virtue, nor a Husband given to it a Felicity; but you will do your self no ill Office in the endeavouring, by these Means, to make the best of such a Lot, in case it should happen to be yours, and by the help of a wise Observation, to make that very supportable which would otherwise be a Load that would oppress you.

The next Case I will put is, that your *Husband* may be Cholerick or Ill-humour'd. To this may be said, That passionate Men generally make amends at the Foot of the Account. Such a Man, if he is angry one Day without any Cause, will the next Day be as kind without any Reason. So that by marking how the Wheels of such a Man's Head are used to move, you may easily bring

34 Advice to a Daughter.

over all his Passion to your party. Instead of being struck down by his Thunder, you shall direct it where and upon whom you shall think it best applied. Thus are the strongest Poisons turn'd to the best Remedies; but then there must be Art in it, and a skilful Hand, else the least bungling maketh it mortal. There is a great deal of nice Care requisite to deal with a Man of this Complexion. Choler proceedeth from Pride, and maketh a Man so partial to himself, that he swelleth against Contradiction; and thinketh he is lessened if he is opposed. You must in this Case take heed of increasing the Storm, by an unwary Word, or kindling the Fire whilst the Wind is in a Corner which may blow it in your Face. You are dextrously to yield every thing till he beginneth to cool, and then by slow degrees you may rise and gain upon him. Your Gentleness well timed will, like a Charm, dispel his Anger ill placed;

a kind Smile will reclaim, when a *shill* pettish Answer would provoke him ; rather than fail, upon such Occasions, when other Remedies are too weak, a little *Flattery* may be admitted, which by being necessary, will cease to be criminal.

If *ill Humours* and *Sullenness*, and not open and sudden Heat is his Disease, there is a way of treating that too, so as to make it a Grievance to be endured. In order to it, you are first to know, that naturally good Sense hath a mixture of surly in it : And there being so much *Folly* in the World, and for the most part so triumphant, it giveth frequent Temptations to raise the Spleen of Men who think right. Therefore that which may generally be called *ill Humour*, is not always a *Fault* ; it becometh one, when either it is wrong applied, or that it is continued too long, when it is not so : For this Reason you must not too hastily fix an ill Name upon that which may per-

36 *Advice to a Daughter.*

perhaps not deserve it; and though the Case should be, that your *Husband* might too sourly resent any thing he disliketh, it may so happen, that more blame shall belong to your *Mistake*, than to his *Ill Humour*. If a *Husband* behaveth himself sometimes with an *Indifference* that a *Wife* may think offensive, she is in the wrong to put the worst Sense upon it, if by any Means it will admit a better. Some *Wives* will call it *Ill Humour*, if their *Husbands* change their Style from that which they used whilst they made their first Addresses to them: Others will allow no *Intermission* or *Abatement* in the Expressions of Kindness to them, nor enough distinguishing Times, and forgetting that it is impossible for Men to keep themselves up all their Lives to the Height of some *extravagant Moments*. A Man may at some Times be less careful in little things, without any cold or disobliging Reason for it: As a *Wife* may be

be too expecting in smaller Matters without drawing upon herself the Inference of being *unkind*. And if your *Husband* should be really sullen, and have such frequent Fits, as might take away the Excuse of it, it concerneth you to have an Eye prepared to discern the first Appearances of Cloudy Weather, and to watch when the Fit goeth off, which seldom lasteth long if it is let alone. But whilst the Mind is sore, every thing galleth it; and that maketh it necessary to let the *Black Humour* begin to spend it self, before you come in and venture to undertake it.

If in the Lottery of the World you should draw a *Covetous Husband*, I confess it will not make you proud of your good *Luck*; yet even such a one may be endured too, though there are few Passions more untractable than that of *Avarice*. You must first take care that your *Definition of Avarice* may not be a Mistake.

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38 Advice to a Daughter.

You are to examine every Circumstance of your Husband's Fortune, and weigh the Reason of every thing you expect from him, before you have Right to pronounce the Sentence. The Complaint is now so general against all *Husbands*, that it giveth great Suspicion of its being often ill-grounded ; it is impossible they should all deserve that Censure, and therefore it is certain that it is many times misapplied. He that *spareth* in every thing, is an *inexcusable Niggard* ; He that *spareth* in nothing, is an *inexcusable Madman*. The *Mean* is, to spare in what is least necessary, to lay out more liberally in what is most required in our several Circumstances. Yet this will not always satisfie. There are *Wives* who are impatient of the Rules of Economy, and are apt to call their Husband's Kindness into question, if any other Measure is put to their Expence than that of their own Fancy. Be sure to avoid this dangerous

rous Error, such a Partiality to your self, which is so offensive to an understanding Man, that he will very ill bear a *Wife's* giving herself such an injurious Preference to all the Family, and whatever belongeth to it.

But to admit the worst, and that your Husband is really a *Close-handed Wretch*, you must in this, as in other Cases, endeavour to make it less afflicting to you; and first you must observe *seasonable Hours* of speaking, when you offer any thing in opposition to this reigning Humour; a *third Hand* and a *wise Friend*, may often prevail more than you will be allowed to do in your own Cause. Sometimes you are dextrously to go along with him in things where you see that the niggardly part of his Mind is most predominant, by which you will have the better Opportunity of persuading him in things where he may be more indifferent. Our Passions are very unequal, and are apt to be raised or left

40 Advice to a Daughter.

lessened, according as they work upon different Objects; they are not to be stopped or restrained in those things where our Mind is more particularly engaged. In other Matters they are more tractable, and will sometimes give Reason a Hearing, and admit a fair Dispute. More than that, there are few Men, even in this Instance of *Avarice*, so entirely abandon'd to it, that at some Hours, and upon some Occasions, will not forget their Natures, and for that time turn Prodigal. The same Man who will grudge himself what is necessary, let his *Pride* be raised and he shall be profuse; at another time his *Anger* shall have the same Effect; a Fit of *Vanity*, *Ambition*, and sometimes of *Kindness*, shall open and enlarge his narrow *Mind*; a Dose of *Wine* will work upon this tough *Humour*, and for the time dissolve it. Your business must be, if this Case happeneth, to watch these *critical Moments*, and not let one

one of them slip without making your Advantage of it: And a *Wife* may be said to want *Skill*, if by these Means she is not able to secure her self in a good Measure against the Inconveniences this scurvy Quality in her *Husband* might bring upon her, except he should be such an incurable *Monster* as I hope will never fall to your Share.

The last Supposition I will make, is, That if your *Husband* should be *weak* and *incompetent* to make Use of the Privileges that belong to him. It will be yielded, that such a one leaveth room for a great many Objections. But GOD Almighty seldom sendeth a *Grievance* without a *Remedy*, or at least such a Mitigation as taketh away a great Part of the Sting, and the Smart of it. To make such a *Misfortune* less heavy, you are first to bring to your Observation, That a *Wife* very often maketh a better Figure, for her *Husband's* making no great one: And there

42 Advice to a Daughter.

there seemeth to be little Reason, why the same *Lady* that chuseth a *Waiting Woman* with worse Looks, may not be content with a *Husband* with less *Wit*; the Argument being equal from the Advantage of the Comparison. If you will be more ashamed in some Cases, of such a *Husband*, you will be less afraid than you would perhaps be of a wise one. His unseasonable *Weakness* may no doubt sometimes grieve you; but then set against this, that it giveth you the *Dominion*, if you will make the right Use of it. It is next to his being dead, in which Case the *Wife* hath Right to Administer; therefore be sure, if you have such an Idiot, that none except yourself may have the benefit of the Forfeiture: Such a Fool is a dangerous Beast, if others have the keeping of him; and you must be very undexterous, if when your *Husband* shall resolve to be an *Ass*, you do not take care he may be your *Ass*. But you must

must go skillfully about it, and above all things, take heed of distinguishing in Publick what kind of Husband he is : Your inward Thoughts must not hinder the outward Payment of the Consideration that is due to him : Your slighting him in Company, besides that it would, to a discerning By-stander, give too great Encouragement for the making nearer Applications to you, is in it self such an undecent way of assuming, that it may provoke the tame Creature to break loose, and so shew his Dominion for his Credit, which he was content to forget for Ease. In short, the surest and most approved Method will be, to do like a wise Minister to an easie Prince ; first give him the Orders you afterwards receive from him.

With all this, that which you are to pray for, is a *Wise Husband*; one that by knowing how to be a *Master*, for that very Reason will not let

44 Advice to a Daughter.

let you feel the Weight of it ; one whose Authority is so softened by his Kindness, that it giveth you Ease without abridging your *Liberty* ; one that will return so much Tenderness for your *Just Esteem* of him, that you will never want Power, though you will seldom care to use it. Such a *Husband* is as much above all the other kinds of them, as a rational *Subjection* to a Prince, great in himself, is to be preferr'd before the Disquiet and Uneasiness of *Unlimited Liberty*.

Before I leave this Head, I must add a little concerning your *Behaviour* to your *Husband's Friends*, which requireth the most refined Part of your Understanding to acquit your self well of it. You are to study how to live with them, with more care than you are to apply to any other Part of your Life ; especially at first, that you may not stumble at the first setting out. The *Family* into which you are grafted will generally

nerally be apt to expect, that like a Stranger in a Foreign Country, you should conform to their Methods, and not bring in a new Model by your own Authority. The Friends in such a Case are tempted to rise up in Arms as against an unlawful Invasion; so that you are with the utmost Caution to avoid the least Appearances of any thing of this Kind. And that you may with less Difficulty afterwards give your Directions, be sure at first to receive them from your Husband's Friends. Gain them to you by early applying to them, and they will be so satisfied, that as nothing is more thankful than Pride, when it is complied with, they will strive which of them shall most recommend you: and when they have helped you to take root in your Husband's good Opinion, you will have less Dependance upon theirs; though you must not neglect any reasonable Means of preserving it. You are to consider, that a

Man

46 Advice to a Daughter.

Man governed by his *Friends*, is very easily inflamed by them ; and that one who is not so, will yet for his own sake expect to have them considered. It is easily improved to a Point of Honour in a *Husband*, not to have his *Relations* neglected ; and nothing is more dangerous, than to raise an Objection, which is grounded upon *Pride* : It is the most stubborn and lasting Passion we are subject to, and where it is the first Cause of the *War*, it is very hard to make a secure *Peace*. Your *Caution* in this is of the last Importance to you.

And that you may the better succeed in it, carry a strict Eye upon the *Impertinence* of your Servants ; take heed that their ill *Humour* may not engage you to take Exceptions, or their too much assuming in small Matters, raise Consequences which may bring you under great Disadvantage. Remember that in the Case of a *Royal Bride*, those about her are gene-

generally so far suspected to bring in a Foreign Interest, that in most Countries they are insensibly reduced to a very small Number, and those of so low a Figure, that it doth not admit the being *Jealous* of them. In little and in the Proportion, this may be the Case of every *New-married Woman*, and therefore it may be more adviseable for you, to gain the *Servants* you find in a Family, than to tie your self too fast to those you carry into it.

You are not to overlook these small Reflexions, because they may appear low and inconsiderable; for it may be said, that as the *greatest Streams* are made up of the *small Drops* at the Head of the Springs from whence they are derived; so the *greater Circumstances* of your Life will be in some degree directed by these seeming *Trifles*; which having the Advantage of being the first *Acts* of it, have a greater Effect than singly

48 Advice to a Daughter.

ly in their own Nature they could pretend to.

I will conclude this Article with my Advice, That you would, as much as Nature will give you leave, endeavour to forget the great *Indulgence* you have found at Home. After such a gentle Discipline as you have been under, every thing you dislike will seem the harsher to you. The Tenderness we have had for you, *my Dear*, is of another nature, peculiar to kind Parents, and differing from that which you will meet with first in any Family, into which you shall be transplanted; and yet they may be very kind too, and afford no justifiable Reason to you to complain. You must not be frightened with the first Appearances of a *differing Scene*; for when you are used to it, you may like the House you go to better than that you left; and your *Husband's Kindness* will have so much Advantage of ours, that we shall yield up all Competition, and

House, Family, &c. 49

and as well as we love you, be very
well contented to surrender to such
a Rival.

HOUSE, FAMILY, and CHILDREN.

YOU must lay before you, *My Dear,* there are Degrees of Care to recommend your self to the World in the several Parts of your Life. In many things, tho' the doing them well may raise your Credit and *Esteem*, yet the Omission of them would draw no immediate Reproach upon you : In others, where your Duty is more particularly applied, the Neglect of them is amongst those Faults which are not forgiven, and will bring you under a Censure, which will be much a heavier Thing than the Trouble you would avoid. Of this Kind is the Government of

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50 Advice to a Daughter.

your House, Family, and Children; which since it is the Province allotted to your Sex, and that the discharging it well, will, for that Reason, be expected from you, if you either desert it out of Laziness or manage it ill for want of Skill, instead of a Help you will be an Incumbrance to the Family, where you are plac'd.

I must tell you, that no Respect is lasting but that which is produced by our being in some degree useful to those that pay it. Where that faileth the Homage and the Reverence go along with it, and fly to others where something may be expected in exchange for them. And upon this Principle the Respects even of the Children and the Servants will not stay with one that doth not think them worth their Care; and the old House-keeper shall make a better Figure in the Family, than the Lady with all her fine Cloaths, if she willfully relinquishes her Title to the Government. Therefore the Field of car-

carrying your good Breeding to such a height, as to be good for nothing, and to be proud of it. Some think it hath a great Air to be above troubling their Thoughts with such ordinary things as their *House* and *Family*; others dare not admit *Cares* for fear they should hasten *Wrinkles*; mistaken *Pride* maketh some think they must keep themselves up, and not descend to these Duties, which do not seem enough refin'd for great *Ladies* to be employ'd in; forgetting all this while, that it is more than the greatest *Princes* can do, at once to preserve Respect, and to neglect their Businels. No *Age* ever erected Altars to *insignificant Gods*: They had all some Quality applied to them to draw *Worship* from *Mankind*; this maketh it the more unreasonable for a *Lady* to expect to be consider'd, and at the same time resolve not to deserve it. *Good Looks* alone will not do; they are not such a lasting *Tenure*, as to be relied upon;

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52 Advice to a Daughter.

and if they should stay longer than they usually do, it will by no means be safe to depend upon them : For when time hath abated the Violence of the first liking, and that the Napp is a little worn off, though still a good Degree of Kindnes may remain, Men recover their Sight which before might be dazzled, and allow themselves to object as well as to admire.

In such a Case, when a Husband seeth an empty airy thing sail up and down the Houſe to no kind of Purpose, and look as if she came thither only to make a Visit : When he findeth that after her Emptiness hath been extreme busy about some very ſenſeles Thing, ſhe eats her Breakfast half an Hour before Dinner, to be at greater Liberry to afflic the Company with her Diffcource ; then calleth for her Coach, that ſhe may trouble her Acquaintance, who are already cloy'd with her : And having ſome proper Dialogues

logues ready to display her Foolish Eloquence at the Top of the Stairs, she setteth out like a Ship out of the Harbour, laden with Trifles, and cometh back with them : At her Return she repeateth to her faithful Waiting-Woman, the Triumphs of that Day's Impertinence ; then wrapped up in Flattery and clean Linnen, goeth to Bed so satisfied, that it throweth her into pleasant Dreams of her own Felicity. Such a one is seldom serious but with her Taylor ; her Children and Family may now and then have a random Thought, but she never taketh aim but at something very impertinent. I say, when a Husband, whose Province is without Doors, and to whom the Economy of the House would be in some Degree indecent, findeth no Order nor Quiet in his Family, meeteth with Complaints of all Kinds springing from this Root ; the mistaken Lady, who thinketh to make amends for all this, by having a well-

54 Advice to a Daughter.

well-chosen Petticoat, will at last be convinced of her Error, and with Grief be forced to undergo the Penalties that belong to those who are willfully *insignificant*. When this scurvy Hour cometh upon her, she first groweth angry; then when the time of it is past, would perhaps grow wiser, not remembering that we can no more have *Wisdom* than *Grace*, whenever we think fit to call for it. - There are Times and Periods fixed for both; and when they are too long neglected, the Punishment is, that they are *irrecoverable*, and nothing remaining but an useless Grief for the Folly of having thrown them out of our Power. You are to think what a mean Figure a Woman maketh, when she is degraded by her own Fault; whereas there is nothing in those Duties which are expected from you, that can be a lessening to you, except your want of Conduct makes it so. You may love your Children without

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living in the *Nursery*, and you may have a competent and discreet Care of them, without letting it break out upon the Company, or exposing your self by turning your Discourse that way; which is a kind of *Laying Children to the Parish*, and it can hardly be done any where, that those who hear it will be so forgetful, as not to think they are overcharged with them. A Woman's *Tenderness* to her *Children* is one of the least deceitful Evidences of her Virtue; but yet the way of expressing it, must be subject to the *Rules of good Breeding*: And though a *Woman of Quality* ought not to be less kind to them, than *Mothers* of the meanest *Rank* are to theirs, yet she may distinguish herself in the *Manner*, and avoid the course Methods which in Women of a lower *Size* might be more excusable. You must begin early to make them love you, that they may obey you. This Mixture is no where more necessary than

56 Advice to a Daughter.

in Children. And I must tell you, that you are not to expect Returns of Kindness from yours, if you ever have any, without Grains of Allowance ; and yet it is not so much a *Defect* in their good *Nature*, as a *Shortness* of *Thought* in them. Their first *Insufficiency* maketh them lean so entirely upon their *Parents* for what is *necessary*, that the *Habit* of it maketh them continue the same *Expectations*, for what is unreasonable ; and as often as they are *denied*, so often they think they are *injur'd*: And whilst their *Reason*'s yet in the *Cradle*, their *Anger* looketh no farther than the thing they long for and cannot have ; and to be *displeased* for their own *good*, is a *Maxim* they are very slow to understand : So that you may conclude, the first *Thoughts* of your *Children* will have no small Mixture of *Mutiny* ; which being so natural, you must not be angry, except you would increase it. You must deny them as seldom as you can, and when

when there is no avoiding it, you must do it gently ; you must flatter away their ill Humour, and take the next Opportunity of pleasing them in some other thing, before they either ask or look for it. This will strengthen your Authority, by making it soft to them ; and confirm their Obedience, by making it their Interest. You are to have as strict a Guard upon yourself amongst your Children, as if you were amongst your Enemies. They are apt to make wrong Inferences, to take Encouragement from half Words, and misapply what you may say or do, so as either to lessen their Duty or to extend their Liberty farther than is convenient. Let them be more in awe of your Kindness than of your Power. And above all, take heed of supporting a Favourite Child in its Impertinence, which will give Right to the rest of claiming the same Privilege. If you have a divided Number, leave the Boys to the Father's more

38 Advice to a Daughter.

more peculiar Care, than you may with the greater Justice extend to a more immediate Jurisdiction over those of your own Sex. You are to live so with them, that they may never chuse to avoid you, except when they have offended, and then let them tremble, that they may distinguish: But their Penance must not continue so long as to grow too sour upon their Stomachs, that it may not hinder instead of correcting them: The kind and severe Part must have their several Turns seasonably applied; but your Indulgence is to have the broader Mixture, than Love, rather than Fear, may be the Root of their Obedience.

Your Servants are in the next Place to be considered; and you must remember not to fall into the Mistake of thinking, that because they receive Wages, and are so much inferior to you, therefore they are below your Care to know how to manage them. It would be as good Reason

Reason for a Master Workman to despise the *Wheels* of his *Engines*, because they are made of *Wood*. These are the *Wheels* of your *Family*; and let your Directions be never so faultless; yet if these *Engines* stop or move wrong, the whole Order of your *House* is either at a stand, or discomposed. Besides, the *Inequality* which is between you, must not make you forget, that *Nature* maketh no such Distinction, but that Servants may be looked upon as *humble Friends*, and that *Returns* of *Kindness* and good *Usage*, are as much due to such of them as deserve it, as their Service is due to us when we require it. A foolish *Haughtiness* in the Style of speaking, or in the manner of commanding them, is in it self very undecent; besides that it begetth an *Aversion* in them, of which the least ill Effect to be expected is, that they will be *slow and careless* in all that is intrusted to them: And you will find it true by your Experience, that you will

60 *Advice to a Daughter.*

will be so much the more obnoxious you are less imperious. Be not too hasty in giving your Orders, nor too angry when they are not altogether observed, much less are you to be loud, and too much disturbed: An Easelessness in distinguishing when they do well or ill, is that which will make your Family move by a Rule, and without Noise, and will the better set out your Skill in conducting it with Ease and Silence, that it may be like a well-disciplined Army, which knoweth how to anticipate the Orders that are fit to be given them. You are never to neglect the Duty of the present Hour, to do another Thing, which though it may be better in it self, is not to be unseasonably preferred. Allot well chosen Hours for the Inspection of your Family, which may be so distinguished from the rest of your Time, that the necessary Care may come in their proper Place, without any Influence upon your good Humour,

hour; or Interruption to other things. By these Methods you will put your self in Possession of being valued by your Servants, and then their Obedience will naturally follow.

I must not forget one of the greatest Articles belonging to a Family, which is the Expense. It must not be such, as by failing either in the Time or Measure of it, may rather draw Censure than gain Applause. If it was well examined, there is more Money given to be laugh'd at, than for any one Thing in the World; though the Purchasers do not think so. A well stated Rule is like the Line, when that is once pass'd we are under another Pole; so the first straying from a Rule, is a Step towards making that which was before a Virtue, to change its Nature, and to grow either into a Vice, or at least an Impertinence. The Art of laying out Money wisely, is not arrived to without a great deal of thought; and it is yet more difficult in the Case of

62 Advice to a Daughter.]

a Wife, who is accountable to her Husband for her Mistakes in it. It is not only his Money, his Credit too is at Stake, if what lyeth under the Wife's Care is managed, either with undocent Thrift, or too loose Profusion. You are therefore to keep the Mean between these two Extremes; and it being hardly possible to hold the Balance exactly even, let it rather incline toward the liberal Side, as more suitable to your Quality, and less subject to Reproach. Of the two a little Money mispent is sooner recovered, than the Credit which is lost by having it unseasonably saved; and a wife Husband will less forgive a mischievous Piece of Parimony, than a little Extravagance, if it be not too often repeated. His Mind in this must be your chief Direction; and therefore, when once known, will it be great Measur'd justification for the Management, if he is pleased with its issue so inobtrusively as to make his credit great.

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In your Cloths avoid too much Gaudy; do not value yourself upon an Embroidered Gown; and remember, that a reasonable Word, or an obliging Look, will gain you more Respect than all your fine Trappings. This is not said to restrain you from a decent Compliance with the World, provided you take the wiser, and not the foolisher Part of your Sex for your Pattern. Some Distinctions are to be allowed, whilst they are well suited to your Quality and Fortune; and in the Distribution of the Expense, it seemeth to me that a full Attendance and well-chosen Ornaments for your House, will make you a better Figure, than too much glistening in what you wear, which may with more ease be imitated by those that are below you. Yet this must not tempt you to stow every thing but your own Apartments; or in order to more Abundance there, give just cause to the least Servant you have, to complain of the want of what is
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64 Advice to a Daughter.

necessary. Above all, fix it in your Thoughts an unchangeable Maxim, That nothing is truly fine, but what is fit, and that just so much as is proper for your Circumstances of their several Kinds, is much finer than all you can add to it. When you once break through these Bounds, you launch into a wide Sea of Extravagance; every thing will become necessary, because you have a mind to it; not because it is fit for you, but because somebody else hath it. This Lady's Logick setteth Reason upon its Head, by carrying the Rule from Things to Persons, and appealing from what is right to every Fool that is in the wrong. The word *necessary* is miserably applied, it disordereth Families and overturneth Government, by being so abused. Remember that Children and Fools want every thing; because they want Wit to distinguish; and therefore there is no stronger Evidence of a crazy Understanding, than the making too large a Catalogue

logue of things necessary, when in truth there are so very few things that have a right to be placed in it. Try every thing first in your *Judgment*, before you allow it a place in your *Desire*; else your *Husband* may think it as necessary for him to deny, as it is for you to have whatever is unreasonable; and if you shall too often give him that Advantage, the Habit of *Refusing* may perhaps reach to things that are not unfit for you.

There are unthinking *Ladies*, who do not enough consider, how little their own *Figure* agreeth with the fine *Things* they are so proud of. Others when they have them, will hardly allow them to be visible; they cannot be seen without *Light*, and that is many Times so saucy and so prying, that like a too forward *Gallant*, it is to be forbid the *Chamber*. Some, when you are ushered into their *Dark Ruelle*, it is with such solemnity, that a *Man* would swear there

66 Advice to a Daughter.

there were something in it, till the Unskillful Lady breaketh silence, and beginneth a Chat; which discovereth it is a Poppet-Play with Magnificent Scenes. Many esteem things rather as they are hard to be gotten, than that they are worth getting: This lookethless if they had an Interest to pursue that Maxim, because a great Part of their own *Value* dependeth upon it. Truth in these Gassettes would be often unmanly, and might derogate from the Perogative great *Ladies* would assume to themselves, of being distinct Creatures from those of their Sex, which are inferior, and of less difficult Access.

In other things too, your Condition must give the Rule to you, and therefore it is not a Wife's Part to aim at more than a bounded *Liberty*; the farther Extent of that *Liberty* (otherwise to be commended) belongeth to the *Husband*, who hath better Means for it. Generosity wrong placed becometh a Vice. It is no more

more a *Virtue* when it groweth into an *Inconveniencie*. *Virtues* must be enlarged or restrained, according to differing Circumstances. A *Princeely Mind* will undo a *private Family*: Therefore things must be suited, or else they will not deserve to be commended, let them in themselves be never so valuable: And the Expectations of the World are best answered, when we acquit our selves in that manner which seemeth to be prescrib'd to our several Conditions, without usurping upon those Duties, which do not so particularly belong to us.

I will close the Consideration of this Article of *Expence*, with this short Word: Do not fetter your self with such a Restraint in it as may make you *remarkable*; but remember that *Virtue* is the greatest Ornament, and good *Sense* the best Equipment.

B E H A -



BEHAVIOUR and CONVERSATION.

IT is time now to lead you out of your *House* into the *World*. A dangerous Step; where your Virtue alone will not secure you, except it is attended with a great deal of *Prudence*. You must have both for your Guard, and not stir without them. The *Enemy* is abroad, and you are sure to be taken, if you are found straggling. Your *Behaviour* is therefore to incline strongly towards the *rever'd Part*; your *Character* is to be immovably fixed upon that Bottom, not excluding a Mixture of greater Freedom, as far as it may be innocent and well-timed. The *Extravagances* of the Age hath made *Caution* more necessary; and by the same Reason that the too great *Licence* of ill Men hath by Consequence

quence in many things restrained the lawful Liberty of those who did not abuse it, the unjustifiable Freedoms of some of your Sex have involved the rest in the Penalty of being reduced. And though this cannot so alter the Nature of Things, as to make that *Criminal* which is in it self *indifferent*; yet if it maketh it *dangerous*, that alone is sufficient to justify the *Restraint*. A close Behaviour is the fittest to receive *Virtue* for its constant Guest, because there, and there only, it can be secure. Proper *Reserves* are the Out-works, and must never be deserted by those who intend to keep the Place; they keep off the Possibilities not only of being taken, but of being attempted; and if a Woman seeth Danger, tho' at never so remote a Distance, she is for that Time to shorten her *Line of Liberty*. She who will allow herself to go to the utmost Extent of every thing that is lawful, is so very near going farther,

70 Advice to a Daughter.

ther, than those who lie at watch,
will begin to count upon her.

Mankind, from the double Temptation of *Vanity* and *Desire*, is apt to turn every thing a *Woman* doth to the *hopeful* side; and there are few who dare to make an impudent Application, till they discern something which they are willing to take for an *Encouragement*. It is safer therefore to prevent such *Forwardness*, than to go about to cure it. It gathereth Strength by the first *Allowances*, and claimeth a Right from having been at any time suffered with Impunity. Therefore nothing is with more care to be avoided, than such a kind of *Civility* as may be mistaken for *Invitation*; and it will not be enough for you to keep your self free from any criminal *Engagements*; for if you do that which either raiseth *Hopes*, or creareth *Discourse*, there is a Spot thrown upon your Good Name; and those kind of *Stains* are the harder to be taken

BEHAVIOUR, &c. 71

taken out, being dropped upon you by the *Man's Vanity*, as well as by the *Woman's Malice*.

Most Men are in one sense *Plato-nick Lovers*, though they are not willing to own that *Character*. They are so far *Philosophers*, as to allow, that the greatest Part of Pleasure lieth in the *Mind*; and in pursuance of that *Maxim*, there are few who do not place the Felicity more in the Opinion of the World, of their being *prosperous Lovers*, than in the *Blessing* itself, how much soever they appear to value it. This being so, you must be very cautious not to gratify these *Cameleons* at the Price of bringing a *Cloud* upon your *Reputation*, which may be deeply wounded, tho' your *Conscience* is unconcern'd.

Your own Sex too will not fail to help the least Appearance that giveth a *Handle* to be ill-turn'd. The best of them will not be displeased to improve their own Value, by laying others

72 Advice to a Daughter.

others under a Disadvantage, where there is a fair Occasion given for it. It distinguisheth them still the more: Their own Credit is more exalted, and like a Picture set off with Shades, shineth more when a *Lady*, either less innocent or less discreet, is set near, to make them appear so much the brighter. If these lend their Breath to Blast such as are so unwary as to give them this Advantage, you may be sure there will be a stronger Gale from those, who, besides Malice or Emulation, have an Interest too, to strike hard upon a virtuous Woman. It seemeth to them that their Load of Infamy is lessened, by throwing part of it upon others: So that they will not only improve when it lieth in their way, but take pains to find out the least Mistake an innocent Woman committeth, in Revenge of the Injury she doth in leading a Life which is a Reproach to them. With these you must be extreme wary, and neither provoke them

them to be angry, nor invite them to be intimate.

To the Men you are to have a Behaviour which may secure you, without offending them. No ill-bred affected Shyness, nor a Roughness, unsuitable to your Sex, and unnecessary to your Virtue; but a Way of Living that may prevent all Course of Rallies or unmannerly Freedoms; Looks that forbid without Rudeness, and oblige without Invitation, or leaving room for the saucy Inferences Men's Vanity suggesteth to them upon the least Encouragements. This is so very nice, that it must engage you to have a perpetual Watch upon your Eyes, and to remember that one careless Glance giveth more Advantage than a hundred Words not-considered; the Language of the Eyes being very much the most significant and the most observed.

Your Chastity, which is always to be preserved, must not be carried to a Compliance, which may betray you

74 Advice to a Daughter.

into inrecoverable Mistakes. This French ambiguous Word *Complaisance* hath led your Sex into more blame, than all other Things put together. It carrieth them by Degrees into a certain Thing, called a good kind of *Woman*, an easy idle Creature, that doth neither *chid* nor ill but by chance, hath no Choice, but leaveth that to the Company she keepeth. *Time*, which by degrees addeth to the Signification of *Words*, hath made her, according to the modern Style, little better than one who thinketh it a Rudeness to deny when civilly required, either her Service in Person, or her friendly Assistance, to those who would have a Meeting, or want a *Confidant*. She is a certain Thing always at hand, an easie Companion, who hath *ever* great Compassion for distressed Lovers: She censureth nothing but Rigour, and is never without a Plaster like a wounded Reputation, in which chiefly lieth her Skill in Chirurgery: She seldom liveth the
C. I. CL Pro-

Propriety of any particular Gallant, but liveth upon Brokage, and waiteth for the Scraps her Friends are content to leaye her.

There is another Character not quite so criminal, yet not less ridiculous: which is that of a good-humour'd Woman, one who thinketh she must always be in a Laugh, or a broad Smile, because Good-Humour is an obliging Quality; thinketh it less ill Manners to talk impertinently than to be silent in Company. When such a prating Engine rideth Admiral, and carrieth the Lanbourn in a Circle of Fools, a chearful Coxcomb coming in for a Recruit, the chattering of Monkeys is a better Noise than such a Concert of sensible Mirthmen. If she is applauded in it, she is so encouraged, that, like a Ballad-singer, who if commended breaketh his Lungs, she letteth herself loose, and overfloweth upon the Company. She conceiveth that Mirth is to have no Inscrutability, and therfore the will carry

76 Advice to a Daughter.

carry it about with her, though it be to a Funeral; and if a Man should put a familiar Question, she doth not know very well how to be angry, for then she would be no more than pretty thing called a *Good-humour'd Woman*. This Necessity of appearing at all Times to be so infinitely pleased is a grievous Mistake; since in a *handsome Woman* that *Invitation* is unnecessary; and in one who is not so, ridiculous. It is not intended by this, that you would forswear *Laughing*; but remember, that Fools being always painted in that Posture, it may fright those who are wise from doing it too frequently, and going too near a *Copy* which is so little inviting; and much more from doing it *loud*, which is in unnatural Sound, and looketh so much like another Sex, that few Things are more offensive. That *dangerous Kind of Jollity* is as contrary to *Wisdom* and *Good Manners*, as it is to *Modesty* and *Virtue*. Besides, it is

BEHAVIOUR, &c. 77

a coarse kind of Quality, that throweth a Woman into a lower Form, and degradeth her from the Rank of those who are more refined. Some Ladies speak loud and make a noise to be the more minded, which looketh as if they beat their Drums for Volunteers; and if by Misfortune none come in to them, they may, not without Reason, be a good deal out of Countenance.

There is one Thing yet more to be avoided, which is the Example of those who intend nothing farther than the Vanity of Conquest, and think themselves secure of not having their Honour tainted by it: Some are apt to believe their Virtue is too obscure and not enough known, except it is exposed to a broader Light, and set out to its best Advantage by some publick Trials. These are dangerous Experiments, and generally fail, being built upon so weak a Foundation, as that of a too great Confidence in our selves. It is

78 Advice to a Daughter.

as safe to play with *Mr.*, as to dally with *Gallantry*. *Lov'd* is a Passion that hath Friends in the Garrison, and for that Reason must by a Woman be kept at such a distance, that she may not be within the Danger of doing the most usual thing in the World, which is conspiring against her self: Else the humble *Gallant*, who is only admitted as a Trophy, very often becometh the Conqueror; he putteth on the Style of Victory, and from an *Admire* groweth into a *Master*, for so he may be called from the Moment he is in Possession. The first Resolutions of stopping at good Opinion and Esteem, grow weaker by degrees against the Charms of Courtship skilfully applied. A Lady is apt to think a Man speaketh so much Reason whilst he is Commanding her, that she hath much ado to believe him in the wrong when he is making Love to her: And when besides the natural Inducements your Sex hath to be merciful, she is bribed

bed by well-chosen Flattery, the poor Creature is in danger of being caught like a Bird listening to the Whistle of one that hath a Snare for it. Conquest is so tempting a Thing, that it often maketh Women mistake Men's Submissions; which with all their fair Appearance, have generally less Respect than Love in them. You are to remember, that Men who say extreme fine Things, many Times say them most for their own Sakes; and that the vain Gallant is often as well pleased with his own Compliments, as he could be with the kindest Answer. Where there is not that Offension, you are to suspect there is Design. And as strong Perfumes are seldom used but where they are necessary to smother an unwelcome Scent, so excessive good Words leave room to believe they are strew'd to cover something, which is to gain Admittance under a Disguise. You must therefore be upon your Guard, and consider, that of the two, *Aspects*

80 Advice to a Daughter.

Spleen is more dangerous than *Anger*. It puts even the best Understandings out of their Place for the Time, till their second Thoughts restore them; it stealeth upon us insensibly, and throweth down our *Defences*, and maketh it too late to resist, after we have given it that Advantage. Whereas *Railing* goeth away in Sound; it hath so much Noise in it, that by giving warning it bespeaketh *Caution*. *Respect* is a slow and sure *Poison*, and like *Poison* swelleth us within our selves. Where it prevaleth too much it groweth to be a kind of *Apoplexy* in the Mind, turneth quite round, and after it hath once seiz'd the Understanding, becometh *mortal* to it. For these Reasons, the safest way is to treat it like a fly Enemy, and to be perpetually upon the watch against it.

I will add one *Advice* to conclude this Head, which is, that you will let every seven Years make some Alteration in you towards the *Graver* Side,

side, and not be like the *Girls of Fifty*, who resolved to be always *Young*, whatever Time with his *Iron Teeth* hath determined to the contrary. Unnatural Things carry a *Diformity* in them never to be disguised; the *Liveliness of Youth* in a riper Age, looketh like a *new Patch upon an old Gown*; so that a *Gay Matron*, a cheerful old *Fool*, may be reasonably put into the List of the *Tamer Kind of Monsters*. There is a certain Creature call'd a *Grave Hobby-Horse*, a kind of a she Numps, that pretendeth to be pulled to a Play, and must needs go to *Bartholomew Fair*, to look after the young Folks, whom she only seemeth to make her Care, in reality she taketh them for her Excuse. Such an old *Butterfly* is of all Creatures the most ridiculous, and the soonest found out. It is good to be early in your Caution, to avoid any thing that cometh within distance of such despicable Patterns, and not like some *Ladies*, who defer

80 *Advice to a Daughter.*

their Conversion, till they have been so long in Possession of being laughed at, that the World doth not know how to change their Style, even when they are reclaimed from that which gave the first Occasion for it.

The Advantages of being reserved are too many to be set down; I will only say, that it is a Guard to a good Woman, and a Disguise to an ill one. It is of so much use to both, that those ought to use it as an *Artifice*, who refuse to practise it as a *Virtue*.

FRIEND-

FRIENDSHIPS.

I Must in a particular Manner recommend to you a strict Care in the Choice of your *Friendships*. Perhaps the best are not without their *Objections*; but however, be sure that yours may not stray from the Rules which the wiser Part of the World hath set to them. The Leagues Offensive and Defensive seldom hold in Politicks, and much less in *Friendships*. The violent *Intimacies*, when once broken, of which they scarce ever fail, make such a *Noise*; the Bag of Secrets untied, they fly about like Birds let loose from a Cage, and become the Entertainment of the Town. Besides, these great Dearnesses by degrees grow injurious to the rest of your Acquaintance, and throw them off from you. There is such an Offensive Distinction when the dear Friend cometh into the Room, that it is flinging Stones at the Company, who are not apt to forgive it.

Do

84 Advice to a Daughter.

Do not lay out your *Friendship* too lavishly at first, since it will, like other things, be so much the sooner spent; neither let it be of too sudden a growth; for as the Plants which shoot up too fast are not of that Continuance, as those which take more time for it; so too swift a Progress in pouring out your *Kindness*, is a certain Sign that by the Course of Nature it will not be long-lived. You will be responsible to the World, if you pitch upon such *Friends* as at the time are under the Weight of any *criminal Objection*. In that Case you'll bring yourself under the Disadvantages of their *Character*, and must bear your Part of it. Chusing implicitly approoving; and if you fix upon a *Lady* for your *Friend* against whom the World shall have given Judgment, 'tis not so well natur'd as to believe you are altogether averse to her Way of Living; since it doth not discourage you from admitting her into your *Kindness*: And *Resemblance of Inclinations*

nations being thought none of the least Inducements to Friendship, you will be looked upon at least as a Well-wisher if not a Partner with her in her Faults. If you can forgive them in another, it may be presumed you will not be less gentle to your self; and therefore you must not take it ill, if you are reckoned a Grouppie, and condemned to pay an equal Share with such a Friend of the Reputation she hath lost.

If it happeneth that your Friend should fall from the State of Innocence after your Kindness was engaged to her, you may be slow in your Belief in the Beginning of the Discovery: But as soon as you are convinced by a rational Evidence, you must without breaking too roughly, make a fair and a quick Retreat from such a Mistaken Acquaintance: Else by moving too slowly from one that is so tainted, the Contagion may reach you so far, as to give you Part of the Scandal, tho' not of the Guilt. This

86 Advice to a Daughter.

This Matter is scarce, that as you must not be too hasty to join in the *Gensore* upon your *Friend*, when she is accus'd; so you 'rt not on the other Side to defend her with too much warmth; for if she should happen to deserve the Report of *Common Fame*, besides the Vexation belongeth to such a Mistake, you will draw an ill *Appliance* upon your self, and it will be thought you pleaded for her not without some Consideration of your self. The *Anger* which must be put on to vindicate the Reputation of an injur'd *Friend*, may incline the Company to suspect you would not be so zealous, if there was not a possibility that the Case might be your own. For this Reason you are not to carry your *Dearness* so far, as absolutely to loose your Sight where your *Friend* is concerned. Because *Malice* is too quick-sighted, it doth not follow, that *Friendship* must be blind. There is to be a Mean between those two *Extreams*; else your
Ex-

Excess of Good Nature may betray you into a very ridiculous Figure, and by degrees you may be preferr'd to such Offices as you will not be pround of. Your Ignorance may lessen the Guilt, but will improve the Jeal upon you, who shall be kindly solicitous to procure a Meeting, and innocently contribute to the Ills you would avoid: Whilſt the Contriving Lovers, when they are alone, shall make you the Subject of their Mirth, and perhaps (with Respect to the Goddesis of Love be it spoken) it is not the worst part of their Entertainment, at least it is the most lasting, to laugh at the believing Friend, who was so easily deluded.

Let the good Sense of your Friends be a chief Ingredient in your Choice of them; else let your Reputation be never so clear, it may be clouded by their Impertinence. It is like our Houses being in the Power of a drunken or a careless Neighbour; only so much worse, as that there will

88 *Advice to a Daughter.*

will be no Insurance here to make you amends, as there is in the Case of Fire.

To conclude this Paragraph; If *Formality* is to be allowed in any Instance, it is to be put on to resist the Invasion of such forward Women as shall press themselves into your *Friendships*, where if admitted, they will either be a Snare or an Incumbrance.



CEN-

CENSURE.

I Will come next to the Consideration, how you are to manage your Censure; in which both Care and Skill will be a good deal required. To distinguish is not only *natural* but *necessary*; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to *absolve* or *condemn* as the Case requireth. The *Difficulty* is, to know when and where it is fit to proclaim the Sentence. An Aversion to what is *Criminal*, a *Contempt* of what is *Ridiculous*, are the inseparable Companions of Understanding and Virtue; but the letting them go farther than our own *Thoughts*, hath so much Danger in it, that though it is neither possible nor fit to suppress them intirely, yet it is necessary they should be kept under very great Restraints. An *unlimited Liberty* of this kind is little less than sending a *Herald* and proclaiming War to the World,

90 Advice to a Daughter.

World, which is an angry Beast when so provoked. The Contest will be
surely though you are never so
much in the right. And if you be-
gin against such an Adversary, it
will tear you in Pieces, with this
justification, that it is done in its
own defence. You must therefore
take heed of Lying, except in Com-
pany that is very sure. It is throw-
ing Snow-balls against Bullets, and
it is the *Disadvantage* of a Woman,
that the Malice of the World will
help the Brutality of those who will
throw a *boldly* Unrash upon her.
Tell me for this Reason to suppress
your Impatience for Fools, who be-
sides they are too strong a Party to
be unnecessarily provoked, are of all
others the most dangerous in this
Case. A Mockhead for his rage will
return a dull Jeff that will be heavy,
though there is not a Grain of
Wit in it. Others will do it with
more Art, and you will not think
yourself secure because your Reputa-
tion

tation may perhaps be out of the reach of ill-will; for if it findeth that Part guarded, it will seek one which is more exposed. It lieth like a corrupt Humour in the Body, to the weakest Part. If you have a tender Side, the World will be sure to find it; and to put the worst Colour upon all you say or do, give an Aggravation to every thing that may lessen you, and a spiteful Turn to every thing that might recommend you. Anger layeth open those Defects which Friendship would not see, and Civility might be willing to forget; Malice needeth no such Invitation to encourage it; neither are any Pains more superfluous than those we take to be ill spoken of. If Envy, which never dyeth, and seldom sleepeth, is content sometimes to be in a Slumber, it is very unskillfull to make a noise to awake it; or to be riotous. Besides, your Wit will be misapplied if it is wholly directed to discover the Faults of others; when it is so

92 Advice to a Daughter.

so necessary to be often used to mend
and prevent your own. The sending
our Thoughts too much abroad hath
the same Effect, as when a Family
never stayeth at Home; Neglect and
Disorder naturally followeth; as it
must do within our selves, if we do
not frequently turn our Eyes inwards,
to see what is amiss with us, where
it is a Sign we have an *unwelcome*
Prospect, when we do not care to
look upon it, but rather seek our Con-
solations in the *Faults* of those we
converse with.

Avoid being the first in fixing a
hard Censure; let it be confirmed by
the general *Voice*, before you give in-
to it; neither are you then to give
Sentence like a *Magistrate*, or as if
you had a *special Authority* to bestow
a *good or ill Name* at your Discretion.
Do not dwell too long upon a *weak*
Side, touch and go away; take Plea-
sure to stay longer where you can
commend, like Bees that fix only up-
on those Herbs out of which they
may

CENSURE. 93

may extract the Juice of which their Honey is composed. A *Virtue* stuck with *Bristles* is too rough for this Age; it must be adorn'd with some *Flowers*, or else it will be unwillingly entertained; so that even where it may be fit to strike, do it like a *Lady*, gently; and assure your self, that where you care to do it, you will wound others more, and hurt your self less, by soft *Strokes*, than by being *barb'd* or *violent*.

The Triumph of *Wit* is to make your good *Nature* subdue your *Censure*; to be quick in seeing *Faults*, and slow in exposing them. You are to consider, that the invisible Thing called a *Good Name*, is made up of the Breath of Numbers that speak well of you; so that if by a *disobliging Word* you silence the meanest, the *Gale* will be less strong which is to bear up your *Esteem*. And though nothing is so vain as the eager Pursuit of *empty Applause*, yet to be well thought of, and to be kindly used
by

94 Advice to a Daughter.

by the World, is like a Glory about
a Woman's Head; 'tis a Perfume she
carrieth about with her, and leaveth
whichever she goeth; 'tis a Charm
against Ill-will. Malice may empty
her Quiver, but cannot wound; the
Dart will not stick, the Jests will not
raise: Without the Consent of the
World a Scandal doth not go deep;
it is only a light Stroke upon the in-
jured Party, and cometh with the
greater Force upon those that gave it.

5. *It is better to be envied than envied*.

-*It is better to be envied than envied*.



VANITY and AFFECTATION.

I must with more than ordinary Earnestness give you Caution against *Vanity*, it being the Fault to which your Sex seemeth to be most inclined: and since *Affectation* for the most Part attendeth it, I do not know how to divide them. I will not call them *Twins*, because more properly *Vanity* is the *Mother*, and *Affectation* is the darling *Daughter*; *Vanity* is the *Sin*, and *Affectation* is the *Punishment*; the first may be called the *Root* of *Self-Love*, the other the *Fruit*. *Vanity* is never at its full growth till it spreadeth into *Affectation*, and then it is compleat.

Not to dwell any longer upon the Definition of them, I will pass to the Means and Motives to avoid them. In order to it, you are to consider, that the World challengeth the Right of distributing Esteem and Ap-

96 Advice to a Daughter.

Applause; to that where any assume by their singe Authority to be their own Carvers, it groweth angry, and never faileth to seek Revenge. And if we may measure a Fault by the Greatness of the Penalty, there are few of a higher Sizc than *Vanity*, as there is scarce a Punishment which can be heavier than that of being laughed at.

Vanity maketh a Woman tainted with it, so top-full of her self, that she spilleth it upon the Company. And because her own Thoughts are intirely employ'd in *Self-Contemplation*, she endeavoureth, by a cruel Mistake, to confine her *Acquaintance* to the same narrow Circle of that which only concerneth her Ladyship, forgetting that she is not of half that *Importance* to the World that she is to her self; so mistaken she is in her Value, by being her own Appraiser. She will fetch such a Compass in Discourse to bring in her beloved Self, and rather than fail,

her fine Petty-Cheer, that there can hardly be a better Scene than such a Tryal of ridiculous Ingenuity. It is a Pleasure to see her angle for *Commemorations*, and rise to dissatisfaction with the Ill-bred Company, if they will not bite. To observe her throwing her Eyes about to fetch in Prisoners, and go about cruizing like a Privateer, and so out of *Countenance*, if she return without Booty, is no ill Piece of Comedy. She is so eager to draw Respect, that she alwaies misfeth it, yet thinketh it so much her due, that when she faileth she groweth chappish, not considering, that it is impossible to terminata Rape upon the Will; that it must be fairly gained, and will not be taken by *Swoon*; and that in this Case, the Tax ever misfeth highest by a *Benevolence*. If the World instead of admiring her imaginary *Excellencies*, takeeth the Liberty to laugh at them, she appealeth from it to her self, for whom she giveth Sentence, and pro-

E claimeth

98. Advice to a Daughter.

claimeth it in all Companies. On the other Side, if encouraged by a civil Word, she is so obliging, that she will give Thanks for being laughted at in good Language. She taketh a Compliment for a Demonstration, and setteth it up as an Evidence even against her Looking-Glass. But the good Lady, being all this while in a most profound Ignorance of her self, forgetteth that Men would not let her talk upon them, and throw so many senseless Words at their Head, if they did not intend to put her Person to Fine and Ransome, for her Impertinencies. Good Words of any other Lady, are so many Sponges thrown at her, she can by no means bear them, they make her so uneasy, that she cannot keep her Seas; but up she riseth, and goeth Home half burst with Anger and Strait-Lacing. If by great chance she saith any thing that hath Sense in it, she expecteth such an excessive Rate of Commendations, that to her thinking the Company ever commiseth

rieth in her *Debt*. She looketh upon *Rules*, as things made for the common People, and not for Persons of her *Rank*; and this Opinion sometimes tempteth her to extend her *Prerogative* to the dispensing with the *Commandments*. If by great Fortune she happeneth, in spite of her *Vanity*, to be honest, she is so troublesome with it, that as far as in her lieth, she maketh a scurvy Thing of it. Her bragging of her *Virtue*, looketh as if it cost her so much Pains to get the better of her Self, that the *Inferences* are very ridiculous. Her good *Humour* is generally applied to the laughing at good *Sense*. It would do one good to see how heartily she despiseth any Thing that is fit for her to do. The greatest Part of her *Fancy* is laid out in chusing her *Gown*, as her *Discretion* is chiefly employed in not paying for it. She is faithful to the *Fashion*, to which not only her *Opinion*, but her *Senses* are wholly resigned: So obsequious she is to

100 Advice to a Daughter.

it, that she would be ready to be reconciled even to *Wise* with all its Faults, if she had her Dancing-Master's Word that it was practised at Court.

To a Woman so composed when *Affection* cometh in to improve her *Character*, it is then raised to the highest Perfection. She first setteth up for a fine Thing, and for that Reason will distinguish her self right or wrong, in every thing she doth. She would have it thought that she is made of so much *the finer Clay*, and so much more *fified* than ordinary, that she hath no *common Earth* about her. To this end she must neither move nor speak like other Women, because it would be *vulgar*; and therefore must have a Language of her own, since *ordinary English* is too coarse for her. The *Looking-Glafs* in the Morning dictateth to her all the *Moments* of the Day, which by how much the more studied, are so much the more *miskent*. She cometh into

into a Room as if her Limbs were set on with ill made Screws, which maketh the Company fear the pretty Thing should leave some of its Artificial Person upon the Floor. She doth not like herself as God Almighty made her, but will have some of her own Workmanship - which is so far from making her a better Thing than a Woman, that it turneth her into a worse Creature than a Monkey. She falleth out with Nature, against which she maketh War without admitting a Trace, those Moments excepted in which her Gallant may concile her to it. When she hath a mind to be soft and languishing, there is something so unnatural in that affected Ease, that her Frowns could not be by many Degrees so forbidding. When she would appear unreasonably humble, one may see she is so excessively proud, that there is no enduring it. There is such an impertinent Smile, such a satisfied Smirker, when she faintly disowneth some
old

102 Advice to a Daughter.

fulsome Commendation a Man hap-
peneth to bellow upon her against
his Conscience, that her *Thanks* for
it are more visible under such a thin
Disguise than they could be if she
should print them. If a *handsomer*
Woman taketh any Liberty of *Dres-
sing* out of the ordinary Rules, the
mistaken *Lady* followeth, without
distinguishing the unequal *Pattern*,
and maketh herself *uglier* by an Ex-
ample misplaced; either forgeting
the Priviledge of good *Looks* in another,
or presuming, without sufficient Rea-
son upon her own. Her *Discourse* is
a senseless *Chime* of empty *Word*,
a heap of Compliments so equally
applied to differing Persons, that
they are neither valued nor believed.
Her *Eyes* keep pace with her *Tongue*,
and are therefore always in Motion.
One may differ that they generally
incline to the compassionate Side, and
that notwithstanding her Pretence
to *Virtue*, she is gentle to distressed
Lovers, and *Ladies* that are *merciful*.
Smollett. S. 4 She

She will repeat the tender Part of a Play so feinely, that the Company may guess, without Injustice, she was not altogether a *dissinterested Spectator*. She thinketh that *Pain* and *Sin* are conceal'd by railing at them. Upon the latter she is less hard, and being divided between the two opposed Prides of her *Beauty* and her *Virtue*, she is often tempted to give broad Hints that somebody is dying for her; and of the two she is less unwilling to let the World think she may be sometimes profan'd, than that she is never worshipped.

Very great *Beauty* may perhaps so dazzle for a time, that Men may not so clearly see the *Deformity* of these *Affectionations*; but when the *Brightness* goeth off, and that the *Lover's Eyes* are by that Means set at Liberty to see Things as they are, he will naturally return to his Senses, and recover the Mistake into which the *Lady's good Looks* had at first engaged him. And being once undeceived,

104 Advice to a Daughter.

ceaseth to worship that as a Goddess which he seeth only an Artificial Shrine moved by Whims and Springs, so delude him. Such Women please only like the first opening of a Scene, that hath nothing to recommend it but the being new. They may be compared to Flies, that have pretty shining Wings for two or three hot Months, but the first cold Weather maketh an End of them; so the latter Season of these fluttering Creatures is dismal: From their nearest Friends they receive a very faint Prospect: from the rest of the World, the utmost Degree of Contempt.

Let this Picture supply the Place of any other Rule which might be given to prevent your Resemblance to such a Vice. Delving of it, well considered, no Instruction though; from the same Reason, what the Sight of a Drunkard is a better Sermon against that Vice, than the best that was ever preached upon that Subject? —

for

PRIDE.

P R I D E.

A FTER having said this against *Vanity*, I do not intend to apply the same *Censure* to *Pride*, well placed, and rightly defined. It is an *ambiguous Word*; one Kind of it is as much a *Virtue*, as the other is a *Vice*: But we are naturally so apt to choose the *worst*, that it is become dangerous to commend the *best* Side of it.

A Woman is not to be proud of her fine Gown; nor when she hath less Wit than her Neighbours, to comfort herself that she hath more Lace. Some Ladies put so much Weight upon *Ornaments*, that, if one could see into their Hearts, it would be found, that even the Thoughts of *Death* is made less heavy to them by the Contemplation of their being laid out in State, and honourably attended to the *Grave*. One may come a good deal short of such an Extrem;

206 Advice to a Daughter.

ream, and yet still be sufficiently *Impertinent*, by setting a wrong Value upon Things, which ought to be used with more indifference. A Lady must not appear solicitous to ingross Respect to her self, but be content with a reasonable *Distribution*, and allow it to others, that she may have it returned to her. She is not to be troublesome nice, nor distinguish her self by being too delicate, as if ordinary Things were too coarse for her ; this is an *unmannerly* and an *offensive* Pride, and where it is practised, deserveth to be mortified, of which it seldom faileth. She is not to lean too much upon her Quality, much less to despise those who are below it. Some make Quality an *Idol*, and then their Reason must fall down and worship it. They would have the World think, that no *Advantages* can ever be made for the want of a great Title, or an antient Coat of Arms. They imagine, that with these *Advantages* they stand upon

upon the higher *Ground*, which maketh them look down upon *Merit* and *Virtue*, as *Things* inferiour to them. This Mistake is not only *senseless*, but *criminal* too, in putting a greater *Price* upon that which is a *Piece* of *good Luck*, than upon *Things* which are *valuable* in themselves. *Laughing* is not enough for such a *Folly*; it must be severely *whipped*, as it justly deserves. It will be confessed, there are frequent *Temptations* given by *pert Upstarts* to be angry, and by that to have our *Judgments* corrupted in these *Cases*: But they are to be resisted; and the utmost that is to be allowed, is when those of a *new Edition* will forget themselves, so as either to brag of their *weak Side*, or to endeavour to hide their *Meanness* by their *Insolence*, to cure them by a little seasonable *Railery*, a little *Sharpness* well placed, without dwelling too long upon it. These and many other Kinds of *Pride* are to be avoided.

That

108 Advice to a Daughter.

That which is to be recommended to you, is an Emulation to raise your self to a Character, by which you may be distinguished; an EAGERNESS for Precedence in Virtue, and all such other things as may gain you a greater Share of the good Opinion of the World. Esteem to Virtue is like a Refreshing Air to Plants and Flowers, which maketh them blow and prosper; and for that Reason it may be allowed to be in some Degree the Cause as well as the Reward of it. That Pride which leadeth to a good End, cannot be a Vice, since it is the beginning of a Virtue; and to be pleased with just Applause, is so far from a Fault, that it would be an ill Symptom in a Woman, who should not place the greatest Part of her Satisfaction on it. Humility is no doubt a great Virtue; but it ceaseth to be so, when it is afraid to scorn an ill Thing. Against Vice and Folly it is becoming your Sex to be haughty; but you must not carry the Contempt of Things

Things to Arrogance towards Persons, and it must be done with fitting Distinctions, else it may be inconvenient by being unseasonable. A Pride that raiseth a little Anger to be outdone in any thing that is good, will have so good an Effect, that it is very hard to allow it to be a Fault. *Oneself*

It is no easy matter to carry even between these differing Kinds describ'd; but remember that it is safer for a Woman to be thought too proud, than too familiar.



D E

P R I D E

Duty to the Queen towards Her Country.

DIVERSIONS.

TH E last Thing I shall recommend to you, is a wise and a safe Method of using *Diversions*. To be too eager in the Pursuit of Pleasure whilst you are young, is dangerous: to catch at it in riper Years, is grasping a Shadow; it will not be held. Besides, that by being less natural it groweth to be indecent. *Diversions* are the most properly applied, to ease and relieve those who are oppressed, by being too much employed. Those that are idle have no need of them, and yet they, above all others, give themselves up to them. To unbend our *Thoughts*, when they are too much stretched by our Cares, is not more natural than it is necessary, but to turn our whole Lives into a *Holiday*, is not only ridiculous but *destroyeth* Pleasure instead of *promoting* it. The *Mind*

DIVERSIONS. 111

Mind like the Body is tired by being always in one Posture, too serious breaketh, and too diverting looseneth it. It is *Variety* that giveth the Refreshing; so that *Diversions* too frequently repeated, grow first to be indifferent, and at last tedious: Whilst they are well-chosen and well-timed, they are never to be blamed; but when they are infed to an *Excess*, though very *innocent* at first, they often grow to be *criminal*, and never fail to be *impertinent*.

Some Ladies are bespoken for Merry-Meetings, as *Bessus* was for Duels. They are engaged in a Circle of *Idleness*, where they turn round for the whole Year, without the Interruption of a serious Hour. They know all the Players Names, and are intimately acquainted with all the Booths in *Barsholomew-Fair*. No Soldier is more Obedient to the sound of his Captain's Trumpet, than they are to that which summoneth them to a *Pupper-Play* or a *Monster-The*

112 Advice to a Daughter.

The Spring that bringeth out *Flies*,
and *Fools*, maketh them Inhabitants
in *Hyde-Park*; in the Winter they are
an *Incumbrance* to the *Play-House*;
and the Ballast of the *Drawing-Room*.
The Streets all this while are so
weary of these daily Faces, that
Men's Eyes are overlaid with them.
The Sight is glutted with fine things,
as the *Stomach* with sweet ones; and
when a fair *Lady* will give too
much of herself to the World, she
groweth luscious, and oppresteth in-
stead of pleasing. These jolly *La-
dies* do so continually seek *Diversion*,
that in a little Time they grow into
a *Fish*, yet are unwilling to remem-
ber, that if they were seldom seen,
they would not be so often *laughed at*. Besides, they make themselves
Cheap, than which there cannot be
an unkinde Word bestowed upon your
Sex.

To Play sometimes, to entertain
Company, or to divert your self, is
not to be disallowed; but to do it
so-

DIVERSIONS. 113

so often as to be called a *Gamster*, is to be avoided, next to the Things that are most criminal. It hath Consequences of several Kinds not to be endured; it will engage you into a Habit of *Idleness* and *Ill-hours*, draw you into mixed Company, make you neglect your *Civilities* abroad, and your *Business* at home, and impose into your *Acquaintance* such as will do you no Credit.

To deep Play there will be yet greater Objections: It will give Occasion to the World to ask *spineful Questions*: How you dare venture to *loose*, and what Means you have to pay such great Sums? If you pay *exactly*, it will be enquired from whence the *Money* cometh? If you owe, and especially to a Man, you must be so very *Civil* to him for his Forbearance, that it layeth a ground of having it farther improved; if the *Gentleman* is so disposed; who will be thought no unfair *Creditor*, if where the *Estate* faileth he seizeth upon

114 Advice to a Daughter.

upon the Person. Besides, if a *Lady* could see her own Face upon an ill *Game*, an aldeep Stake, she would certainly forswear anything that could put her Looks under such a Disadvantage.

To *Dance* sometimes will not be imputed to you as a Fault; but remember that the End of your Learning it, was that you might the better know how to move gracefully. It is only an *Advantage* so far; when it goeth beyond it, one may call it *excelling* in a Mistake, which is no very great Commendation. It is better for a *Woman* never to *Dance*, because she hath no Skill in it, than to do it too often, because she doth it well. The easiest as well as the safest Method of doing it is in *private Companies*, amongst *particular Friends*, and then carelessly like a *Diversion*, neither than with *Seremony*, as if it was a *Business*, or had any thing in it to deserve a *Months Preparation* by serious Conference with a *Dancing-Master*.

Upon

Much

DIVERSIONS 115

Much more might be said to all these Heads, and many more might be added to them : But I must restrain my Thoughts, which are full of my Dear Child, and would overflow into a Volume, which would not be fit for a New-Years-Gift. I will conclude with my warmest Wishes for all that is good to you. that you may live so as to be an Ornament to your Family, and a Pattern to your Sex. That you may be blessed with a Husband that may value, and Children that may inherit your Virtue; that you may shine in the World by a true Light, and silence Envy by deserving to be esteemed ; that Wit and Virtue may both conspire to make you a great Figure : When they are separated, the first is so empty, and the other so faint, that they scarce have right to be commended. May they therefore meet and never part ; let them be your Guardian Angels, and be sure never to stray out of the Distance

116 Advice to a Daughter.

stance of their joint Protection. May you so raise your Character, that you may help to make the next Age a better Thing, and leave Posterity in your Debt for the Advantage it shall receive by your Example.

Let me conjure you, *My Dearſ,* to comply with this kind Ambition of a Father, whose Thoughts are ſo ingaged in your behalf, that he reckoneth your Happiness to be the greatest Part of his own.

F I N I S.



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